DOCUMENT RESUME

ED 186 639 CE 024 895

AUTHOR Overly, Norman V.; And Others
TITLE A Model for Lifelong Learning.
INSTITUTION Phi Delta Kappa, Bloomington, Ind. Commission on Lifelong Learning.
PUB DATE 80
NOTE 51p.

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Definitions; Delivery Systems; Educational Innovation; Educational Practices; Independent Study; Learning Motivation; *Lifelong Learning; *Models

ABSTRACT

Following an assessment of the present situation of lifelong learning, particularly in the U.S., a model is presented for the symtematic development of the concept and its implications for society. The basis presented for the model is the definition: ..."any purposeful learning that an individual (actor) engages in throughout the life span," taking ..."place through a variety of experiences (activities), using a variety of resources (artifacts), and it can be evaluated in a variety of ways and for a variety of reasons (authentication)." Focus is on moving from a view of learning that is controlled outside the individual to that internally controlled by the individual. Characteristics of the learner are outlined: goal-directed, self-directed, active rather than passive, motivated, perceptive, and self-confident. A literature review examines worldwide approaches under the topics of education and economics, education and culture, research in learning. Potential contributions of various innovative programs in the U.S. public schools are investigated with two shortcomings identified: there is no conscientious effort to develop in students a commitment to learning throughout their lives, and efforts are usually piecemeal or add-on programs. The model is then presented through discussion of its individual components (actors, activities, artifacts, and authentication), illustrations, and emphasis on the expansion of incidental types of learning as well as existing formal and informal learning delivery systems. Suggestions are made for integrating the proposed conceptualization into existing educational institutions, organizations, and services. A final call to action recommends a national conference on lifelong learning and continued designing of curricular models by Phi Delta Kappa leadership. (JT)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED186639

A Model For Lifelong Learning

by

Norman V. Overly
R. Bruce McQuigg
David L. Silvernail
Floyd L. Coppedge

CE 024 895

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

Derek L. Burleson

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

A Report by the Phi Delta Kappa Commission on Lifelong Learning

Cover design by Mary Seldon

© 1980 Phi Delta Kappa

ISBN 0-87367-772-2

Phi Delta Kappa
Eighth and Union
Box 789
Bloomington, Indiana 47402

Contents

Preface v

Preamble vii

Chapter

One: Rationale and Definition of Lifelong Learning 1

Two: Characteristics of the Lifelong Learner 7

Three: Worldwide Approaches to Lifelong Learning 10

Four: School Innovations and Lifelong Learning in the U.S. 20

Five: A Model for Lifelong Learning 26

Six: Implementation of the Model 36

Seven: A Call to Action 40

Preface

The Indiana University chapter of Phi Delta Kappa awarded a small grant to Floyd Coppedge, R. Bruce McQuigg, and Norman Overly to support the preparation of an application to Phi Delta Kappa International for funding a proposal on lifelong learning. A proposal to establish a Commission on Lifelong Learning was prepared by the above-named faculty members at Indiana University School of Education and was funded by PDK International in 1975.

In addition to Coppedge, Overly, and McQuigg, the following persons served on the commission:

Wendell Anderson
Associate University Coordinator of Continuing Education
Division of Continuing Education
University of Illinois
Champaign, Illinois

John Bennion
Superintendent of Brighton Central School District
Rochester, New York

Malcolm Knowles
Adult and Community Education
North Carolina State University
Raleigh, North Carolina

Thomas Thomas
Director of Educational Policy Research Center
Stanford Research Center
Menlo Park, California

Roy Troutt
President
University of Science and Arts of Oklahoma
Chickasha, Oklahoma

Glenys Unruh
Assistant to the Superintendent for Curriculum and Instruction
School District of University City
University City, Missouri

David Silvernail
Research Assistant
Indiana University
Bloomington, Indiana

The commission met in Bloomington, Ind.; Chicago, Ill.; and St. Louis, Mo. At these meetings, commission members exchanged ideas, insights, and resources relating to the topic and responded to an initial draft of this report by the principal investigators (McQuigg, Coppedge, Overly, and Silvernail). In addition, the principal investigators met with commission member Roy Troutt in Chickasha, Oklahoma, where Coppedge had moved from Indiana University.

The report was completed at Indiana University by Overly, McQuigg, and Silvernail with the assistance of William Gephart, PDK staff liaison to the commission, and Jack Frymier of Ohio State University.

Preamble

We believe that every person has the capability, the right, and the responsibility to become a lifelong learner, and that the environment should be supportive of people in this task. We believe that the opportunities to continue to learn throughout life should not be limited by location, economics, or other restrictions.

We believe that society has the right and responsibility to designate certain competencies that allow persons to function in that society. At the same time, we also believe that individuals must take increasing responsibility for their own goal-directed learning.

We believe that the current system of schools is an essential part of the support system for lifelong learning but that it does not have a monopoly on providing that learning. We believe that the promotion of lifelong learning will require new kinds of institutions and better use of existing institutions.

We also believe that most people need meaningful work—work that goes beyond simply a job and may include service to others, aesthetic development, and development of a satisfying life-style. The thrust of lifelong learning should encourage this expanding view of work.

We believe that we are living in a time of rapid societal changes that demand that individuals learn to cope with an emerging society to which they will both contribute and react.

We believe that the changing nature of society requires that persons learn not only to cope with change but to have a role in shaping change.

Chapter 1

Rationale and Definition of Lifelong Learning

We are convinced that the concept of lifelong learning is an important concern for world education as well as U.S. education and demands critical attention. If one doubts there is interest in the concept, one needs only look at periodical literature to note the consistent, increasing inclusion of articles on the topic. In 1970 there was a smattering of articles in various professional journals, but reference resources such as ERIC and *Reader's Guide to Periodical Literature* did not carry adequate descriptors for the concept. By 1976 the number of articles and special issues of journals had increased markedly, but the major indexes to educational resources continued to use descriptors such as: "Continuous Learning," "Recurrent Education," "Continuing Education," and "Adult Education."

Internationally, however, attention has been given to lifelong education for several decades. As early as 1919, the Adult Education Committee of the Ministry of Reconstruction in Britain called adult education a "permanent national necessity, an inseparable aspect of citizenship [which] should be both universal and lifelong."[1] Elsewhere on the continent the theme was picked up and nurtured to meet the "dynamics of industrialized societies."[2] More recently Unesco has led the way with a series of publications[3] and meetings[4] on the topic, and other national and international groups have joined in pursuit of the theme.[5] The International Council of Education for Teaching held a conference on "Lifelong Education for Teaching" in Berlin, 27-30 July 1975, and the World Council for Curriculum and Instruction selected "Lifelong Education" as the theme for its 1977 world conference in Turkey. The *Journal of Research and Development in Education* featured lifelong learning in its 1974 summer issue, and the Association for Supervision and Curriculum Development published a yearbook on the topic in 1979. Either the bandwagon is rolling or we are in touch with an idea whose time has come. In either case, now is the time to assess the present situation and establish a reasoned background for the systematic development of the concept and its implications for society. In Chapter 3 we present a fuller review of the literature on the topic.

Rationale

When one looks at the many attempts to develop a rationale for lifelong learning, one is struck by the piecemeal nature of the arguments. They fail to take a broad view of the potential of lifelong learning and the supporting arguments reflect these narrow concerns. In our view, lifelong learning must be grounded in a solid rationale that is focused on basic human needs.

One of man's basic needs, in addition to those necessary for survival, is self-fulfillment. That concept includes self-respect, a stable self-image, control of one's environment, and a feeling of success in many areas of life. Put another way, self-fulfilled people know who they are, where they are going, and how they are going to get there. In addition, those who are self-fulfilled are convinced that they can succeed in reaching their goals.

In the past, the road to self-fulfillment was comparatively straight and smooth for the mainstream of society, just as the future was fairly predictable within commonly accepted and understood limits. Under such circumstances, people could learn a skill or set of skills and establish a plan for life fairly early and use this plan to guide their futures. This was possible because the past merely flowed into the present, which in turn flowed into the future at a steady, unhurried rate. The future, for all practical purposes, was a linear extension of the past and present. Having obtained a basic body of knowledge and acquired a skill, one normally anticipated being able to function effectively during the remainder of one's life. One needed very little new knowledge or retraining to assure achievement of one's goals. Through schooling, family, church, and other forms of socialization, one learned how to interpret one's world, and in the process, acquired a value structure that could guide the future. Because the world was fairly stable and changed slowly, there was time to interpret the environment and adjust to changes over time. Under these conditions, achieving self-fulfillment was more a matter of time than it is now.

Others might argue that even the "good old days" were not so good and that achieving a sense of self-fulfillment and realizing expectations for the "good life" were severly limited. But now because of rapid change, our expectations for self-fulfillment are increasing. Our hopes for an improved quality of life far outstrip our hopes of even less than a decade ago. But the road to fulfillment is not a single highway, straight and smooth. Rather it is subject to sudden detours and is full of chuckholes. It is multi-avenued with new forks and turns along the way. The future is not merely an extension of the present with the highway to self-fuifillment clearly defined. The knowledge and technological explosions have opened up new opportunities for the future and closed many from the past. With these changes have come new ideas, new desires, and new beliefs. It is no longer possible to prepare for the future, even the immediate future, for quickly it becomes the immediate past.

Even one who plans carefully and well, who establishes realistic goals in matters of family, religion, and occupation, may be suddenly challenged by the loss of a job, changes in religious identification, or a breakup in family. When such events occur, one begins to have difficulty interpreting reality and preparing for the future. Success is not assured, and even once gained, is not guaranteed.

To regain control of one's reality and achieve self-fulfillment in the face of the changes and uncertainties of contemporary life, one must continue

to learn and develop. But when the foundation for lifelong learning has not been laid in childhood and used systematically throughout one's youth, remedial structures must be developed for older youths and adults. Help must be provided to process new information and learn new skills.

The time is right for searching for tools and supports that will assist the individual in confronting the rapidly arriving future—a future that defies the time-tested strategies for achieving self-fulfillment. Certain goals must be adjusted; skills must be improved, modified, or learned; and, most significantly, new attitudes must emerge. All of these challenges can be met in some measure through new learning. But present expectations of most individuals are severely restricted, as are the existing learning delivery systems.

To fill this void we must focus our attention on the design and implementation of a comprehensive learning model that will promote continuous learning and the ability to adapt. This model must provide opportunities for individuals of all ages to learn through a variety of modes and in a variety of settings; it must provide opportunities for both specialization and enrichment; it must be flexible and responsive to individual needs and desires. Also, the model must provide financial encouragement and support, allowing the learner to participate throughout life, whenever it is necessary and beneficial.

We need not start from scratch. Many innovative practices and programs exist today that are designed to enhance learning throughout one's lifetime. Unfortunately, however, many of these innovations have been merely "patched on" to an already overburdened educational structure without a clearly defined rationale to support their continued existence and development. Although we need not start anew, we must, nevertheless, take the initial steps to conceptualize a realistic lifelong learning model. These steps include developing a definition of lifelong learning, designing a lifelong learning model, and suggesting strategies for promoting the development and implemention of such a model.

Problems of Definition

Lifelong learning and a number of related terms are used interchangeably and uncritically in the literature. At one level, the term is straightforward and deceptively simple. It describes the involvement of an individual in one aspect of human activity (learning) from birth to death. Webster defines lifelong as "lasting for all one's life." Thus lifelong learning, in its simplest form, means learning that begins at birth and lasts until death.

However, two distinctions need to be made regarding the way in which we use the term and the way in which it is more frequently used in extant literature. First, while it is recognized that learning takes place throughout one's life, the focus of concern for the commission was not on all learning within one's lifetime but on those intentional, purposeful learnings sought

by and planned by or for learners, rather than those fortuitous, serendipitous learnings that may or may not lead to individual self-realization.

Second, the existing efforts at lifelong learning, even if recognizing the birth-to-death time span, uniformly focus on selected stages of learning in the life cycle, typically the upper age levels—adult education, vocational education, and higher education—to the exclusion of early childhood education.

Besides attending to the definition of lifelong, we must consider the meaning of the term *learning*. In the context of the current concern for lifelong learning, the most commonly substituted word for learning is *education*. We hear phrases such as adult education, recurrent education, as well as lifelong education being used synonymously. But learning and education are not synonymous. Each has distinct qualities, both by definition and in everyday usage of the terms.

Webster defines learning as "the acquiring of knowledge or skills." Although this definition may not be an all-inclusive one, it does suggest one very important characteristic of learning: It is a process. Nothing in the definition states where or how this process takes place. Education, on the other hand, does suggest methodologies and implies a location. Webster defines education as "the process of training and developing the knowledge, skill, mind, character; especially by formal schooling or training." Both refer to acquiring knowledge and skills, but only education suggests a restriction of this acquisition to formal schooling or training.

This basic distinction between learning and education has even greater significance if we consider how these terms are applied. Education, in its application, is characterized by two underlying assumptions. First, education, until relatively recent times, has referred almost exclusively to schooling. An individual's learning or education level was determined by the number of years he had participated in formal schooling. The normal pattern was kindergarten through twelfth grade, possibly followed by two to six years of college or professional training. This pattern has been altered somewhat in recent years. Preschool education programs have been added at one end and adult or continuing education programs have extended the other end. Thus education has taken on a wider meaning in terms of participation years. However, learning and education have generally remained equated with formal schooling. Exceptions can be found. Nontraditional programs and external degree programs are gaining more attention today, but even these are usually closely directed and monitored by formal educational systems and consequently reflect certain formal instructional patterns such as a set number of required hours and successful completion of written examinations. Also, because the general public continues to equate education with schooling, these nontraditional programs have been slow to gain acceptance.

A second assumption, closely tied to equating learning, education, and

schooling, is that of equating learning with formal instruction and training. Formal means many things. Traditionally, it means what Paulo Freire calls the "banking concept"—the process of teachers teaching and students receiving, memorizing, and storing bits of knowledge. One has only to visit a few classrooms to find that this concept is still prevalent, even if some exceptions can be found.

More and more schools are implementing out-of-school programs and on-the-job training programs. But even these programs are designed and implemented under the watchful eye of a formal educational institution. This control, while not inherently bad, tends to mold these programs after the formal programs already in existence. Furthermore, these "informal" programs are viewed as extensions of the formal instructional programs and not usually as substitute or alternative modes of instruction. Consequently, formal instruction in the traditional subject areas, by qualified teachers, is required in addition to the "informal programs." Thus education, in many ways, is viewed by most people as synonymous with schooling. By definition and in general application, education is tied to a formalized program of acquiring knowledge and skills.

Learning, on the other hand, is not bound by traditional methods and traditional forms of education. There are many conflicting views about learning, depending upon which expert you consult. However, one generally accepted premise is that we are constantly learning. Learning may occur at all ages and under all conditions. Learning begins with a surge of responses and accommodations to one's environment at birth and continues until death. It does not wait for formal instruction to begin and does not end after one years of formal schooling. Schooling provides a particular opportunity or setting for learning, and an important one, but by no means is it the only setting for learning.

The preceding discussion has identified the two primary features of the term *lifelong learning*. But such a discussion only serves as the skeleton for understanding the concept as we move into a discussion of a model of lifelong learning. At the very least, lifelong learning is a concept that involves an actor (the learner), an activity (the learning experience), artifacts (resources), and authentication (evaluation). Each of these components embodies certain characteristics that, when taken together, comprise a comprehensive definition of lifelong learning. Each of these components and their characteristics will be discussed in Chapter 5. But at this point we present our definition of the concept.

A Definition of Lifelong Learning

Lifelong learning is any purposeful learning that an individual (actor) engages in throughout the life span. It is a process involving individual, and in some cases societal, choice with regard to content, mode, and setting. It can take place through a variety of experiences (activities), using a variety of resources (artifacts), and it can be evaluated in a variety of ways and for

a variety of reasons (authentication). Furthermore, it is an activity engaged in for a variety of purposes, with the overriding purpose being to gain greater individual self-fulfillment and to improve the quality of life for the individual and the emerging society. To achieve this requires moving away from a view of learning that is controlled outside the individual to a view of learning that is internally controlled by the individual.

Chapter 2

Characteristics of the Lifelong Learner

An individual is more than an object on which we perform various functions or apply forces to create a product. The uniqueness of being human is the first and foremost consideration in our effort to identify characteristics of lifelong learners. Being human has inherent value that is not predicated on what one knows. It is in the capacity to know and to add to this capacity that the uniqueness of being human is manifested.

While it may be useful to view students as products in order to examine the effect of a given institution or instructional sequence, such an analysis seems totally inadequate. To view people only as products will likely lead to perpetuation of structures or systems that reduce the individual to a group norm directed toward a particular output with little heed to individual uniqueness. When this happens, the individual is constantly bombarded with group standards and expectations, leaving little freedom for uniqueness to develop. It is imperative that educators begin to view their task as one of providing the structures within which the uniqueness of individuals can be expressed and nurtured.

Given that individuals are unique and that structures for nurturing their uniqueness are preferred, what then can be said about the characteristics of lifelong learners? What is required to nurture *individuals who are capable of learning at any point in life and are likely to continue learning at many points in life*?

No priority ranking is intended in the characteristics discussed in the following sections. Even though development of the characteristics will vary from person to person, all of them are mutually supportive. It is helpful to think in terms of learners as a totality rather than of isolated characteristics, with one more worthy than others. Further, it should be borne in mind that the characteristics presented here, while viewed as important, even critical, are not claimed to be the only desirable characteristics.

Goal-Directed

Lifelong learners are goal-directed when functioning optimally. To sustain interest in continued learning, the learners must begin to see clearly the direction in which their development is taking them. It is critical that they see their goals in sufficient depth so as to be able to perceive alternatives or options.

The development of this characteristic cannot be left to chance, but must be provided for by all institutions that offer learning opportunities. Obviously, this must include the family, which provides much learning

prior to entry into a formal educational institution. It is equally obvious that for the present time and in the foreseeable future, it will continue to be the task of formal schooling to lead in the development of this characteristic. This development is most likely to take place through activities that 1) help learners identify both specific (immediate) and general (long range) goals they may pursue, 2) assist learners in diagnosing individual strengths and deficiencies, and 3) encourage learners to begin to take more responsibility for making judgments about their learning. Admittedly, the levels of responsibility that can be assumed by learners are related to their maturity.

Self-Directed

Lifelong learners exhibit the ability to direct their own learning. Being self-directed means that individuals pursue personal goals but keep options open and make adjustments as needed.

Being self-directed does not mean that learners must always work independently, although this would be advantageous. What it does mean is that learners have sufficient skills and confidence to enable them to pursue various learning modes appropriate for learning in a group or independently. It also involves the capacity to select from a variety of activities that offer learning opportunities.

Active Rather Than Passive

Lifelong learners are involved participants in the learning process. Active involvement is implied in previous characteristics dealing with goal-directedness and self-directedness; however, it demands more than both of these. Active learners accept an obligation for their own learning and engage in educational activities more on the basis of desire than of compulsion. To say that the learners learn because of desire rather than compulsion does not ignore some *delayed* benefits in much of the learning we do and the necessity for some planned and directed learnings.

Developing learners who are active rather than passive is not an easy task. In fact, some of the policies that have shaped American education in the past, and were appropriate at the time, now seem inconsistent with the requirements of lifelong learning. Such things as complusory school attendance, restricted enrollment boundaries, and limited entry and exit points are among the policies that may require revision.

Motivated

Lifelong learners are motivated to learn. According to Jack Frymier, "Motivation to learn is that which gives direction and intensity to human behavior in an educational context." The characteristics of goal-directedness and active involvement mentioned earlier are components of motivation.

Lifelong learners possess yet another quality of motivation: They

approach learning in a positive rather than negative manner. There are an abundance of examples in educational practice of learners who spend more time and effort in avoiding learning than they do in learning. However, if learners are provided an environment where they are encouraged to learn and where ample options in goals, activities, and artifacts are available, there is likely to be a higher degree of internal motivation. Lifelong learners need internal motivation if they are to continue learning in a relatively consistent pattern.

Perceptive

Lifelong learners are perceptive; they are "tuned in" to their environment and able to see alternatives or options in that environment. Perceptiveness is directly related to the characteristics previously cited, namely goal-directedness and self-directedness. In addition, perceptive learners are alert to and receptive to a variety of stimuli at a single time. They are adept at translating the serendipitous event into meaningful insights. Ideas suggest themselves in seemingly unrelated ways, but they are able to relate them to earlier experiences and can foresee potential utility or instrinsic value in the incidental or unintended.

Self-Confident

Lifelong learners are self-confident. They are relatively free from feelings of insecurity and defeatism. Their self-concepts involve a willingness to take chances and to explore the uncertain. An ability to be at ease when faced with ambiguity is very much a part of the positive self-concept of lifelong learners.

The lifelong learners' sense of self-confidence allows them to accept failure as a step toward success. They will engage in self-assessment and accept evaluation by others, and such evaluations will be seen as a means to improvement.

In sum, lifelong learners must be able to project themselves into a satisfying and self-fulfilling future, one they are helping to shape.

Chapter 3

Worldwide Approaches to Lifelong Learning

The concept of lifelong learning is not a new phenomenon; it has a long history in other settings, but within the United States it has recently come into its own and has captured professional and popular interest alike. *Time*, *Saturday Review*, *Phi Delta Kappan*, and *Educational Leadership* are among the journals that have carried articles and features on this educational concept.

F. W. Jessup characterizes lifelong learning as "recurrent learning,"[1] one aspect of which is to emphasize the vocational element of learning and the needs of individuals to keep abreast of changing knowledge in different fields. R. H. Dave, M. S. Adiseshiah, and others use the term lifelong education synonymously with lifelong learning, and Rene Maheu uses the term "permanent education"[2] to denote the "systematic process of cognitive development" through an integration of the various forms of education. No matter what the specific designation, interest in the general topic is widespread.

The historical roots of lifelong learning are firmly established in adult education and continuing education, extending back at least to the 1919 Report of the Adult Education Committee of the Ministry of Reconstruction in Great Britain.[3] The emphasis on adults continued to predominate in early discussions of lifelong learning until about 1972 when a more comprehensive view emerged, in large measure as a result of the Unesco publication *Learning to Be*.[4] This led to the consideration of early childhood education and learning as a critical part of the total spectrum of lifelong learning. While Unesco's International Commission on the Development of Education and the Institute for Education have continued to do much to stimulate transnational investigations and development in the area, adult education continues to be the major forum for the advancement of lifelong learning.

The welter of programs and articles with claims of high sounding promises of economic advantage, a better quality of life, more meaningful use of leisure, and guarantees of universal literacy have been met with suspicion and ridicule by some who see the rush to embrace more education as an effort by the cultured and privileged to control the masses. Jessup has emphasized that we are arriving at a time when lifelong learning will be seen as "normal and necessary." Jessup comments, "Lifelong learning is not a particularly felicitous term. To some it will seem a bit folksy, and to others it will smack of a sentence to many years' hard labor."[5] Perhaps "continuing education" would be a better term, but this phrase already has a special meaning in the U.S. and, as Jessup notes, "It

tends to obscure the fact that lifelong learning is compatible with discontinuous education. . . . Discontinuity in education is natural; discontinuance of education is like a mental amputation."[6]

The various emphases found in lifelong learning tend to reflect the varying intentions of the leaders of the movement. Each is interrelated and dependent upon the other in some measure. Yet the interdependence may lead to a blurring of critical distinctions in the practices of what is called lifelong learning in this report

Education and Economics

One of the primary purposes of one view of lifelong learning, growing directly out of its adult education heritage, is the training of underprepared adults for places in the labor force. But the social and the economic priorities become indistinguishable from the needs of the state. Both serve to support and reinforce the other. This purpose, exemplified in the earliest roots of lifelong learning developed in Scandinavia through the folk schools and the *fri* (free) schools of Norway and Denmark, also finds strong champions currently within the U.S., Canada, and among developing countries. But while the language of goals and purposes sounds the same, there are a number of critical distinctions that need to be considered carefully in any assessment of models for lifelong learning.

In the Third World or among most developing countries, the notion of lifelong learning is tied, of necessity, to the fundamental problems of basic education or literacy training. India, the home of Gandhi's efforts at massive basic education, provides a case in point, but there are inherent limitations in common practice. Alden Miller has challenged the abstract dreaming of some theorists by calling attention to the need for a revolution in the whole educational process. He suggests that the ideas of Gandhian basic education "could, given the teachers and material and freed from its exclusive obsession with manual village crafts, make some practical sense of 'education as a lifelong continuum.' "[7] As it is, present leadership continues to "discuss the implications of the new techniques to find out practical and possible ways of linking functional literacy with overall plans of economic and social development."[8] For Third World countries, any efforts at lifelong learning must attend to economic and social factors. Education remains a passport to economic and social betterment. No matter how much countries are able to expand the educational base, the motivations remain timeless and personal. Individuals strive for prestige, official positions, and lifelong security. And given the sociopolitical structure of most countries, the system succeeds in selecting and supporting the few at the expense of the many.

Of course the problem of basic education is not the concern of developing nations alone. Each country has some element of its population below the level of functional literacy (the most recent catch phrase of basic educators). The estimates run as high as 25% for the U.S. But efforts

to increase educational opportunities have succeeded only in increasing "enrollment from every social class with continuing class disparities" [9] whether the country is India, Zaire, Sweden, or the U.S.

Education and Culture

The foregoing suggest that no matter how broadly or nobly conceived lifelong learning may be, close attention must be given to the economic implications of every purpose. Furthermore, the economic impact is embedded in the social structure. This suggests that efforts to solve major problems by changing aspects of the educational system, or even the whole educational system, are probably doomed to failure because of cultural disparities between individuals and segments of the society that cannot be overcome by education alone. Furthermore, even if such efforts were possible, it is a questionable goal for a pluralistic society such as the U.S.

In the less complex societies of more homogeneous cultures such as the Scandinavian countries, the emphasis on cultural returns from lifelong education are clearly evident. Both the church and state were free to act in concert to support the early efforts at development of folk high schools and free schools throughout the region. And yet, the support for both types of institutions in Scandinavia has, to a large extent, come from private associations and organizations. The original efforts, under the direction of N. F. S. Grundtvig in Denmark, were "idealistic and nationalistic in the extreme," [10] and continued to provide a viable option to traditional higher education. Originally, these efforts were designed to train workers and peasants to be critical citizens through the medium of the "living word" (as opposed to "book learning"). Probably the "Nordic Experience" comes closest to providing the cultural returns claimed by some proponents of lifelong learning. The intents of such efforts are not vocational and economic but are more directly designed to help the individual meet social and personal needs, "including political culture in so far as it is wanted by free citizens who wish to prepare themselves as well as possible. . . to play their part in family, intellectual, and political life." [11]

While the intent of lifelong learning for Third World countries also has a strong cultural-political base, the priorities, of necessity, have been placed on economic concerns. The experience of China is a clear example of the power and control inherent in a systematic cultural-political purpose for lifelong learning. Few educational efforts have been more effective in marshaling a diverse population to a monolithic pattern. In the U.S. and most of the western world, on the other hand, the effort has been to provide for a greater degree of freedom and increased opportunities for individuals to pursue personal goals. But, as Dumazedier notes, "Although in theory, each individual should have the opportunity of carrying his studies as far as his intellectual capabilities permit and this opportunity is equal for everyone, in practice, the educational system, despite its

continued expansion, has become an increasingly merciless selective mechanism at all levels."[12] This suggests that while the intent and pattern of organization in two such diverse sociopolitical structures as represented by the U.S. and China may be very different, the outcomes are surprisingly similar.

Another variation of the cultural intent or purpose of lifelong learning found in the U.S. is the emphasis on an improved quality of life. This emphasis ranges from improved use of leisure time, to more effective political involvement, to environmental awareness. This is a large step from the establishment of a sense of political and national identity found in early Nordic efforts and current developing countries. In fact, it sometimes leads to direct challenges to some social and political practices long identified with American life and culture.

Furthermore, when considering the various purposes set forth for lifelong learning it is important to recognize that differences may result simply because of different stages of societal development. R. J. Blakely has delineated three stages or levels of educational development. He sees the American society at a point of transition between stages two and three. The first stage is called the *prespecialized stage*. In this stage, traditional society educates most young people without benefit of specialized institutions. "All elements of society were educative–family, occupations, religious, social and cultural activities, etc. . . . learning was oriented to the past."[13]

The second stage is called the *specialized* stage. At this point, schools were formed and they tended to orient learning to the future. While knowledge was more effectively handled by the institutionalized school, a concomitant negative impact was the equation of education with schooling.

The third or *postspecialized* stage identified by Blakely is characterized by a view of learning as a process rather than as a product. The mind is now viewed as an instrument for learning rather than as a bank for knowledge. "In the third stage, the society is recognized as being rich in opportunities for action-experiences. The response to growing knowledge, increasing complexity and quickening change is not extended schooling, but continuing education: the integration of learning and living, the organizing of experience on the basis of knowledge."[14]

Finally, related to the movement from stage two to stage three, as viewed by Blakely, is a shift in the purpose of the institutions according to proponents of lifelong learning. To be sure, some have even suggested doing away with the institutions altogether.[15] But the more widely espoused view has been a vision of revitalized, more purposeful institutions that will stop acting as barriers between culture and society's members and begin to function as facilitators of learning and growth across the total spectrum of life. This goes beyond teaching the child how to learn. The educator must help students be their own lifelong educators. "In addition

to experience, knowlege, technical ability, and skill, . . . the educators should possess another quality—the ability to renounce all claim to unconditioned authority, resist the temptation to set himself up on a pedestal, and instead become a guide."[16] Such an effort would hold some promise of overcoming the charge that schools often dampen the enthusiasm and zest for learning of young children. Such a view is in keeping with Grey's call for reinforcing "personal eagerness" of the learner with "eager others."[17]

Research in Learning

As might be inferred from the foregoing, different purposes arise from differing cultural needs and varying political and philosophical perspectives. In addition, the current social milieu characterized by increasing intellectual and emotional insecurity reflected in *Future Shock*, the knowledge explosion, and rapid and continuous change both prompt and modify efforts at lifelong learning. Another influence of importance is the recent extension of psychological insights into the learning process and human growth and development. It is no longer sufficient to leave lifelong learning to adult educators. As Lally points out,

> The educators and psychologists studying the development of infants have given us new insights into early intellectual functioning. Heredity is still seen as important to intellectual functioning, but its effects can be modified greatly by supplying enriched, exciting environments to the young infant and toddler. Educational psychologists are forcing us to look at infants as individuals. They have shown that infants discriminate among items displayed before their senses during their first days of life and that girl infants respond to stimulation, deprivation and stress differently from boy infants. Others have shown that even a minimum amount of intellectual stimulation during the first year of life can significantly increase intellectual functioning at twelve months.[18]

Blakely wisely cautions that the reinterpretation of research on early childhood learning and development undertaken by Benjamin Bloom and others be considered carefully in light of its promise for improved learning potential. He concludes that:

> Human learning is a dynamic process. As a process, learning is a set of attitudes, values and methods. Self-initiated, self-directed learning must be powered by inner motives, guided by goals and controlled by skills. The most general skill is the ability to diagnose the educational needs implied in the demands that others make upon oneself and the aspirations that one sets oneself, and to meet those needs by undertaking appropriate experiences of systematic learning. A component of such skill is knowing when and how to seek the help one needs in diagnosis, design and execution.[19]

A wide variety of new programs and innovative curricula for early childhood education have emerged from continuing explorations into

Piagetian and Skinnerian psychology. But a more important impact on lifelong learning has been the conceptualization of the eight stages of the life cycle by Erik Erikson and the work of such educators as W. Dean Mason and Howard T. McClusky. These, coupled with the reassessment of earlier research on adult learning and new work on adult development and learning by Goulet and Baltes, Kaluger and Kaluger, Maas and Kuypers, Bischoff, Kidd, Knowles, Leagans, Copeland and Kaiser, Long and Tough, have led to a much more comprehensive view of the meaning and parameters of lifelong learning. The work of the above writers has even led to a new label, "andragogy," to set it apart from "pedagogy," the science of teaching children. Andragogy, the science of helping adults learn, is based on the premises that "adults have a psychological need to be self-directing; that their richest resource for learning is the analysis of their own experience; that they become ready to learn as they experience the need to learn in order to confront developmental tasks; and that their orientation toward learning is one of concern for immediate application."[20] Although these premises apply in some degree to learning at all ages, the writers cited above feel they are expecially important when considering the impact of lifelong learning models on the adult population.

Initial Efforts

The primary sources of information about efforts to institute lifelong learning or some element of it are publications dealing with adult and/or continuing education, and as Gage has said, "To a greater extent than anywhere else in the world, continuing education is a way of life in Scandinavia."[21] From Norway, Finland, Sweden, and Denmark have come models for the folk school and the free school. One should not infer that the contributions and patterns of development in these four countries were the same. Each followed its own unique route to its present development, but the interaction and similarities are also noteworthy.

The folk high school was a structure parallel to the European gymnasium, but it was not considered to be preparation for the university, nor was it denigrated as a school for backward or less able children. Rather, it set the pattern for all kinds of continuation schools and provided the framework for residential vocational schools, especially in agriculture and physical education. Recently the folk high schools have come to have less direct impact, especially in Sweden, as a result of increased involvement of competing agencies with more extensive program options. The folk high schools, largely independent of state control, have been "the bastions of individual liberty and personal development."[22] Their expressed goal in Sweden is "to improve the student's power of independent thinking and critical judgment and further his maturity and his interest in learning. According to this goal, every folk high school determines its own approach."[23]

Although folk high schools are abundant in Denmark, they attract a wider age group in Sweden from teens through 50- and 60-year-olds. Persons attend residential institutions for varying periods of time for short courses (usually in the summer) and longer courses in the winter. The Swedish term *folk bildningsarbete* provides an insight into a unique contribution the Swedes have made to lifelong learning. The term is similar to our compound term, *adult education*, except it suggests that something is *to happen* to the learner; it suggests the development of total character. This involvement and action may be one reason for Sweden's leadership in this area. Nearly every Swedish adult takes advantage of one or more adult learning activities.

The *fri undervisning* (free education) of Norway presents another pattern. It is both free of charge and voluntary. The more privileged students and teachers of the universities travel about making available their expertise for those less fortunate. Recently this pattern has been reflected in efforts in the U.S. to develop free universities within existing university settings.

The Finnish pattern, on the other hand, is one of incorporation of adult education within the total state education system. However, the impetus for the present system is grounded in the folk high school movement and workers' institutes. These organizations had strong nationalistic and labor ties at the time Finland was under Czarist Russian domination. These ties have disappeared as they became irrelevant in an independent state.

Another Nordic contribution of note is the widely dispersed "study circle." Much of the zest and vitality of adult education in Sweden may be seen in these groups of five to 15 persons organized to study all sorts of topics from music and unionism to sculpture and school reform. Most are supported by large organizations or associations and receive materials and support from them. The circles are shaped by the needs and interests of the participants and the resources available to them. Most involve some kinds of reading, review of materials, and discussion. Over 40% of the population is reportedly involved.[24]

Central to the movement for lifelong learning, permanent education, or lifelong education has been the Unesco Report of the International Commission on the Development of Education in 1972, *Learning to Be*.[25] This report sets forth the problems facing education throughout the world in terms of their fundamental similarities. On the basis of this analysis, an overarching rubric was established under which could be clustered all the educational efforts of mankind for all educational purposes. While serving to encourage cooperation and dialogue under a single master concept, the effort also dissipates energies in purposeless dialogue over means and strategies, when ends and purposes are too diverse to permit effective communication and comparison. While the Unesco report suggests that the analysis is applicable to most countries, irrespective of their level of development, any efforts to implement aspects of suggested programs or

design new models for realizing the somewhat utopian formulations end up being described in terms of particular local situations. While the purposes of a country such as Yugoslavia may be couched in terms of "the need to keep pace with scientific and technological development . . . and the need to educate people for self government in the workers' councils,"[26] the needs of many other less developed countries are clustered around basic education.

Currently, functional literacy is the overwhelming concern of the bulk of the Third World countries, especially those that have recently gained independence. The need is not new. The Laubach method of "Each one teach one," developed by the missionary Frank Laubach, is but one example of strategies designed to help overcome gross needs for basic literacy training with limited resources and limited trained personnel. Even though such efforts fit comfortably under the heading of lifelong learning, they are of questionable value in developing functional literacy programs for the needs of more highly developed countries.

A fairly recent effort to develop a model for more meaningful adult education at the basic education or literacy level has emerged from the work of Paulo Freire in Brazil and Chile. The political implications of his efforts pose particular problems and challenges for anyone seeking to follow his approach, but the overarching schema provides a design and rationale of sufficient diversity to warrant further consideration. The approach centers around *conscientizacao*, a Portugese term referring to "learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality."[27] Critical to this model is the effort to stimulate a total involvement of learners in the process. "Culture circles" are formed to emphasize an active, involved nature of learning as opposed to a passive, disengaged pattern present in traditional formal education.[28] The culture circles use a series of "generative themes" that are initiated through dialogue and investigated through successively sophisticated means as skills are developed.

This approach to basic education goes beyond the traditional teaching of reading, writing, and other basic skill development to an awareness resulting in self-actualization. The aim is to make students controllers of their own environments and cultures rather than reactors to the established power structure. This blend of education, political theory, and humanistic outlook finds its roots in a diverse pragmatism combining the philosophies of Dewey, Marx, and Christianity. But even if the sources of ideas are familiar, the blend is challenging.

Alexander Grey has drawn attention to recent advances in education of the "culturally distinctive" in Australia and New Zealand. Maori Family Playgroups of New Zealand, the Play Center Movement, the Australian Aboriginal Family Education Centres, and Australian Playgroups are all taking steps, unique to their cultural setting, toward more meaningful, lifelong education patterns. Grey reports:

> At their best, Family Education Centres aspire to three acknowledgments. First, that each individual is a learner throughout life; second, that the family is the group within which the learner grows; and third, that individuals and families interact as individuals and families with others outside of family, and in so doing make for themselves a variety of networks of interactions or communities, some restricted, others expansive.[29]

Some United States Efforts

In the example of the educational endeavors in Australia and New Zealand, one finds a strong affirmation of the centrality of the family and community in contrast to the formal institutions present in most technologically advanced societies. Examples such as these, coupled with the experience of the folk high schools of Scandinavia and the minority culture schools of ethnic groups within industrialized societies, suggest confounding features for anyone interested in designing a comprehensive model for lifelong learning. Within the U.S., both private and institutional endeavors have been suggested and tried. They include such efforts as Educare, learning exchanges, libraries, museums, zoos, and chautauquas. Although failing to provide a comprehensive design or plan for implementation, each makes important contributions to the dialogue concerning lifelong learning in the U.S.

In September 1974, Albert Shanker, president of the American Federation of Teachers (AFT), used the occasion of his address to the National Press Club to suggest some ways in which the U.S. might move into the area of lifelong education. He suggested a number or programs, beginning with a familiar call for universal early childhood education to take advantage of opportunities for early intervention in the lives of children, expecially those from underprivileged or less "intellectually and culturally and socially rich environments."[30] While not taking a broad view that would include this suggestion in a comprehensive model for lifelong learning, he did call for opportunities for lifelong education in the form of worker sabbaticals. The kernel of this plan is to guarantee to every worker within American society the right to a sabbatical approximately every seven years to continue formal education or training. The pattern and success of the G. I. Bill has been cited as an example of a possibility realized when commitment and conditions demand it.

Beyond the sabbatical model, Shanker also envisioned a more expanded program similiar to Medicare, which he dubbed Educare. In Shanker's vision, such a program would say to all individuals, "You have a right, at the time when you feel that you want to improve yourself, to return to improve your mind as you inprove your health when you go to medical institutions."[31] Obviously, the comprehensive nature of this proposal for lifelong education is beyond the power of a single organization or institution to implement. Already the AFT has sought to activate its political machinery for the task of educating legislators and the public.

However, it is not clear at this time how the Shanker proposal would incorporate the early childhood education plan, which has received some congressional attention, and the more complex and costly efforts to address the compound problems of unemployment, welfare, inflation, and inequitable resource distribution. As might be anticipated, Educare fits firmly among the models for governmental involvement in support and extension of existing institutions.

While seeking comprehensive programs with sound financial underpinnings, American educators are apt to overlook the wealth of educational endeavors that have fostered lifelong learning within their own cultural development. Noteworthy at different points in our history have been the public library system with its related programs to encourage reading and learning, the Sunday School movement, the Grange and farm extension programs, museums, art councils, and local musical and drama associations, to note a few. One of the unique American contributions that incorporates many meritorious elements of lifelong learning is the chautauqua experience with its smorgasbord of intellectual, cultural, artistic, religious, and secular offerings designed for a cross-aged, family-style participation. While suffering from the effects of changing life-styles, inflation, and cultural quaintness, the Chautauqua conference in western New York State continues as a model for diverse, open, intergenerational education.

Learning exchanges or lifelong learning committees are springing up across the U.S. They constitute an idea for extending lifelong learning opportunities, require far less structure than governmental programs, and they may be implemented fairly quickly. They have sufficient success to be attracting national attention in the press.[32]

For the most part, they exist outside the formal educational system. But to a significant extent they flourish best in proximity to formal institutions, especially institutions of higher education, which attract trained individuals with both the time and expertise to maintain the informal structure that keeps the delivery system functioning. In many ways they are a mutation of the free schools and universities whereby individuals with expertise, time, and willingness agree to share their talents with those desiring to develop the expertise. Instruction may run the gamut of various crafts and academic tutoring to more esoteric topics and skills such as UFOs and fire-eating.

The more successful such programs become, the more difficult they have become to operate. Funding remains a major unresolved problem. Various foundations and limited governmental funds have been used in different locations, but a nationally generalizable pattern of backing has not yet emerged.

Chapter 4

School Innovations and Lifelong Learning In the U.S.

This chapter investigates the potential contributions of various innovative programs in U.S. public schools to the concept of lifelong learning. Studying the relationships between innovative programs, models, projects, and our conceptualization of lifelong learning reveals some interesting insights into opportunities already initiated, but also poses some interesting dilemmas.

It was virtually impossible to identify and review all of the articles dealing with educational innovations. Therefore, the following procedures were used in conducting a search of the literature for innovations with implications for lifelong learning. First, a computer search of the ERIC systems and Curriculum Index to the Journals of Education (CIJE) was conducted to insure that most of the literature describing curriculum innovations was identified. Second, recent books dealing with curriculum and innovations were reviewed. Finally, reference books and articles dealing with the concepts of lifelong learning and continuous learning were reexamined.

This chapter is organized around crucial components identified in our concept of lifelong learning. As each concept is considered, brief comments are made as to which innovative practices seem to hold the greatest potential for contributing to particular components of lifelong learning. The components sought are as follows:

Does the program, project, or innovation contain components designed to

1. Develop a perspective of lifelong learning and organize the curriculum around changing life roles and developmental tasks?
2. Develop increased individual responsibility for planning one's own learning and encouraging self-motivation?
3. Develop the individual's ability to use artifacts (e.g., diverse tools, content, techniques, or time) wisely and in a flexible manner?
4. Develop the individual's creative powers in terms of new ideas and changing conditions?

Individualization

Most of the innovations in secondary schools, as well as many in elementary schools, focus in one way or another on the individualization of instruction. Various ways are proposed to bring about this individualization that involve different ways of using time, space, staff, and materials. At the heart of this individualized instruction is the idea of making individuals more responsible for their own learning. This is a

critical component in the preparation of persons to become lifelong learners. Individualization is probably the most common factor in a large number of innovations.

Developing Awareness of the Need for Lifelong Learning

Although there are many references in the literature to the need to "know how to learn," there are few specific mentions of extending this concept to include the adult learner. As cited later in this chapter, there are an increasing number of programs and models that deal with life roles, but no specific efforts to develop the need for a lifelong continuum of learning. One could conclude that the student would come to believe that the need only applied to learning how to succeed in school. Quite possibly there are some efforts being made toward developing the concept of a lifelong continuum of learning that have not appeared in the literature, but most of the reports in the literature address themselves primarily to success in formal schooling rather than to developing lifelong learners.

Changing Life Roles

There are currently a large number of innovations that might best be described as career education. Some of these new programs in the area of career education do ask students to consider changing life roles. In other words, these programs do not assume that one is going to be doing the same task for the rest of one's life. For example, in terms of future adult roles, they try to help students understand that many of the decisions about life roles are theirs to make, that they will change their decisions as they mature, and that the work situations in which they find themselves are definitely going to change with time. Some of the adult literacy projects follow this format, in that life functions are spelled out very carefully and students are encouraged to consider how and to what extent they will need to be able to perform these functions.

Career education also frequently includes community-based experiences where students will spend an increasing amount of time in an internship role, or at least an observer/participant role in various kinds of work in the community. The "Walkabout" concept developed by Maurice Gibbons is one example. This idea, metaphorically based on the Australian aborigine adolescent's transition to adulthood, is grounded on the assumption that there are obstacles for the adolescent to overcome in order to enter into adult life. The model is expected to help students understand that their life roles will change as they mature and that life is actually a series of Walkabouts because our culture changes so rapidly that different demands and different expectations will be made on anyone entering adulthood now.

Developing Increasing Responsibility for One's Learning

Most of the programs that include independent study appear to make a

contribution toward developing increased individual responsibility for one's learning. The Model Schools Program (MSP), a project sponsored by the National Association of Secondary School Principals, for example, highlights independent study as one of the most needed innovations in the high school program. Most of the descriptions of independent study found in the literature include some consideration for the students' responsibility for planning and carrying on their own educational enterprise. This responsibility appears to be one of the central concerns, whether it is a loosely structured independent study program or one in which students make specific contractual arrangements with their teachers. By using contracts, teachers increase the students' responsibility by changing the requirements or the conditions of the contract as they move along the continuum.

In Winthrop Adkins's life-coping skills model, a fifth curriculum is described. This fifth curriculum deals with life-coping skills and is intended to be supplementary to the sciences and humanities. Of particular importance in this model is the counseling function. Adkins feels that the effective counselor can help students to develop the ability to accept increased responsibility for the planning of their own learning. At present Adkins believes the counselor rarely plays this role.

Many of the programs and projects reviewed that involve students more directly in evaluation of their own work are really dealing with increasing responsibility for carrying on their education. The degree of student involvement in evaluation varies tremendously, even under the programs called independent study. In some of these programs, students investigate a particular topic and their work is graded or evaluated by a teacher. In others, the grading or evaluation is a mutual responsibility of both the teacher and the students. In still other programs, the students actually evaluate their performance against objectives they have determined for themselves.

The attempts to increase the learners' responsibility for planning and carrying on their own education appear to be in conflict with those innovative programs that use highly structured packaged materials. These carefully designed instructional packages allow students to work independently of teachers, but they do not necessarily increase their responsibility for planning. On the contrary, many of these packaged materials require that the students follow the instructions for each unit very carefully. IPI (Individually Prescribed Instruction) is an excellent example of carefully prescribed learning activities that purport to increase students' responsibility for planning but in reality only permit them to progress through a prescribed sequence at their own rates. Much of the programmed and computer-assisted instruction is also in this category, This is not to say that one could not program a series of learning experiences that would require increased student responsibility. However, few programs of this type exist at present.

Developing Ability to Respond in a Dynamic Manner

Developing the dynamic and responsive student is a part of several of the innovations that have already been mentioned. For example, a survival or wilderness program requires changing responses on the part of the student since even the most carefully structured program cannot organize the wilderness with exactly the kinds of learning situations that can be presented in the classroom. Similarly, innovations such as the open classroom call for dynamic and responsive actions on the part of the student. This is also true for internship programs in the community. Here again the teacher is not in control of the environment as the student enters the store, the factory, or the community agency. The best the teacher can do is to allow the student to act in a responsive manner to whatever conditions present themselves.

Educational simulations and gaming can also contribute to dynamic and responsive actions. Here the situation can be structured so that the student will be called upon to respond in a certain manner, and because of the nature of simulations, things will happen to cause students to respond differently to each simulation.

Opportunities for the development of dynamic and responsive students will vary from the highly structured simulation experiences to the most unstructured, such as the wilderness experience. However, the extent to which innovative practices foster dynamic and responsive students appears to be largely dependent on the structure and attitudes of the school and school officials rather than on individual student needs.

Developing the Use of Diverse Tools, Content, Techniques, and Time in a Flexible Manner

Many of the innovative programs can assist students in learning how to use materials more effectively. The concept of resource centers that have a rich environment of learning materials and are open and available to students is important in developing the lifelong learner. Multimedia centers set up so students may choose the materials they wish to use are an effective means to encourage students to use diverse tools, ranging from traditional printed materials to all sorts of audio-visual materials.

Similarly, some of the new community-based programs encourage a wider use of materials and resources because they ask the learner to use nonschool areas, community resources, and people other than teachers as mentors for educational experiences. Also, many of the programs that allow students to spend a considerable amount of their time in the community rather than at school are encouraging the use of time in a more flexible manner. Finally, the group of innovations dealing with flexible and modular scheduling encourages the use of time in a flexible manner. This type of scheduling allows students to make decisions concerning the use of their time and how much of it they are going to spend in each area of the program.

Developing Creative Powers

Creativity is an elusive quality, and few educators feel that they fully understand what it takes to develop creativity in the learner. Perhaps the innovation that contributes most to developing creativity may be the open classroom, which originated in the British primary school and has been widely copied in the U.S. Many of these open classroom situations allow the student to make choices, to experience failures in a less threatening setting, and to correct these failures without stigma. This is a crucial factor in developing creativity. It is not our purpose here to argue for or against this particular concept, but among the innovations under review, there are many that do not allow for this type of learning freedom. In fact, many have such specific behavioral objectives imposed by someone else that it is rather difficult to envision how such programs could contribute significantly to developing creativity, in spite of their claims of doing so.

Many innovative programs encourage students to develop and understand their learning styles. Sometimes this style can be best understood through an observer or counselor. Other times students are asked to inventory how they learn best and to develop their own learning style. Certainly, the work involved in developing a learning style could be characterized as contributing to the development of individuals' creative powers, since they are asked to identify and to create the learning style that best fits their individual needs.

One of the most interesting innovations in which students are asked to exercise creativity is survival training courses. In these programs students are placed in environments quite different from their normal ones. Students are then encouraged to relate to that environment in a creative manner, even to the extent of searching for food and shelter. Such programs are growing in number, but they cannot be described as widespread and certainly do not include large numbers of students at the present time.

Less glamorous, perhaps, are those various innovations that concentrate on problem-solving techniques. Many of these kinds of projects place students in situations where they are asked to solve problems of one kind or another. Certainly these should contribute to development of the creative powers of the student.

Summary

What appears to be missing at present in the innovations, projects, and programs reviewed is a conscientious effort to develop in students a commitment to learning throughout their lives. This needs to be changed; efforts must be made to show students what is meant by lifelong learning, learning that goes beyond formal schooling. This means that ways of changing the students' attitudes toward learning need to be developed.

A second shortcoming of the innovations with respect to developing the lifelong learner is that they many times are piecemeal or add-on programs.

For instance, schools will adopt one particular innovative practice but retain traditional structures for the remaining portion of the learning program. This has the effect of negating the impact of the innovation. For example, a school may adopt flexible scheduling but retain traditional forms of instruction and content within this scheduling. Or a school may adopt the idea of community learning but restrict this program to either the highly motivated students or to only those students on the vocational track.

Until persons in positions of authority see the potential for lifelong learning and are willing to make it part of the sociopolitical decision-making process, there is little likelihood that it will become a reality. The development of lifelong learning programs is really a sociopolitical decision, in that the government and the social system in which it functions has to provide the delivery system and the opportunities for lifelong learning that individuals need. There has been little recognition in the literature that changes in attitudes and changes in policy will be necessary before people will take seriously the opportunities and the responsibilities to continue to learn throughout their lives.

Chapter 5

A Model for Lifelong Learning

The development of a model for lifelong learning is not an easy task because of the scope and inclusiveness of the concept. Readers will find it helpful to consider the major components of the learning process as set forth in the diagram below before investigating the critical elements of the model.

Fig. 1 Major components in the learning process

Actors
1. Individuals
   a. Time of entry and exit
   b. Age
   c. Nature of choice
   d. Initiation
   e. Purpose
2. Groups
   a. Structure
   b. Size
   c. Purpose

Activities
1. Incidental/intentional
2. Purposes
   a. Types
   b. Duration
   c. Primacy
3. Structure
   a. Formal/informal
   b. Simple/complex
   c. Duration
4. Locus of responsibility
   a. Internal/external
   b. Voluntary/required

Artifacts
1. Physical
   a. Material
   b. Financial
2. People
3. Information/ideas

Authentication
1. Personal
   a. Intrinsic
   b. Instrumental
2. Societal
   a. Informal
   b. Formal

Major Components of the Learning Process

Actor(s): The participants or actors can be both purposeful and incidental learners. However, within the model being suggested, attention is primarily focused on the intentional behavior of actors since that aspect of learning is most susceptible to rational planning and analysis. However, the value of serendipitous learning is not overlooked. For our model the actors are viewed as "purposing," that is, they select, experience, evaluate, and enter or reenter purposeful learning situations at many places within the life span. They operate as individuals in many learning activities, but in other roles they may function as a member of a group. Society makes

demands on individuals; their reactions to these demands, individually or collectively, are part of the process of learning. Individuals participate. They act. They respond. They react. They teach as well as learn. They drop out. They reenter. The process is a complex one indeed, and its very complexity is one of the reasons some are challenged to continue to learn.

A few generalizations hold for all learning. It is helpful to delineate them in order to be aware of the number of variables with which one must deal when attempting to develop a comprehensive model of learning over a lifetime: Actors vary in time of entry and exit as they undertake different learnings. They differ in age and ability at any given time when attempting to learn a particular thing. They may learn more easily in groups or as individuals. Their motivation for learning a particular thing may be greater at one time than at another. The purposes that motivate or fail to motivate individuals will vary among individuals and from time to time. Learning does not have to be a solitary activity. Groups may be constituted formally or informally by self-selection or by direction and control. The size of learning groups may vary from two to thousands. Likewise, the purposes of groups and individuals may reflect diverse orientations–religious, political, economic, social, or others.

Activities. Any and all experiences hold potential for learning. Some of the learning may be incidental, unintended. But that learning most susceptible to rational pursuit is characterized by identified purposes, structure, and locus of responsibility.

The purposes of activities may be categorized by types, duration, and primacy. They may reflect the purposes of the actors as learners or of the actors as planners. They may focus on information-giving, skill development, or attitude and value modification. They may be general or specific in terms of political, economic, social, or religious needs. What may be a primary purpose for some may be a secondary or even incidental purpose for others. The value of a given activity as an opportunity for learning ultimately rests on the purpose perceived by the learner.
the learner.

The activities may be structured for groups such as class lectures and departmental examinations or for independent pursuit such as programmed instruction or arranged readings. The structure may be simple or complex; it may be short-term or long-term. The responsibility for the activities may reside in self or in others.

Artifacts. Artifacts used in learning may be physical or financial, people or ideas. The resources used by planners and learners alike constitute an integral part of most learning activities. The variety of resources in a particular setting constitutes the environment for learning.

Authentication. Authentication or evaluation of learning may take any of four forms or combinations of forms. Individuals may seek personal, informal authentication of a learning experience by the intrinsic feelings of accomplishment based on personal notes, recordings, or pictures that

remind them of their successes. At a more formal level, individuals may seek instrumental authentication through improved skills that enable them to be participants in an event or prepare them for taking more advanced lessons in cooking, arts, tennis, crossword puzzles, recreational reading, etc. At the societal level, authentication may come through some form of announcement such as recognition of completion of a course of study or winning a bridge tournament. Most socially mandated learning, such as graduating from high school or completing a barber's college course, is authenticated by more elaborate rituals in the form of commencement exercises, diplomas, and state licensing.

To this point we have been looking at the components of a learning system. Now we look at how the components are interrelated and seek to clarify the factors that make lifelong learning a unique process.

Process

While any and all learning engaged in by individuals and groups is a legitimate part of lifelong learning, the focus of this model is on the expansion of the incidental types of learning as well as the existing formal and informal learning delivery systems. American society has the potential for improving the quality of life for all of its members. It is the development of a learning society to which our concern for the lifelong learning process is addressed.

Our vision is of an enormously rich and varied process, encompassing opportunities of the present as well as of unknown tomorrows. The scenarios that follow are offered as examples of how the components of the learning process might interrelate to create a lifelong learning process.

Participants (actors) in the lifelong learning process include all persons. They may embark as individuals or in groups. Let us map the main components of a lifelong journey into learning. The activities are both intentional and incidental. In planning the journey most attention is given to the intentional activities and experiences, but recognition is given to the value of incidental learning and to the desirability of planning intentional experiences that will optimize the possibility of incidental learning.

In our model of lifelong learning we see actors who are involved in realizing their own potential, of becoming more self-directed and responsible for their own learning. This suggests individuals who are highly motivated, people who are sensitive to relationships with others and who are able to use opportunities wisely in pursuit of both personal and societal goals. Besides being adept at seeking out opportunities for learning, the lifelong learner will cultivate the use of unexpected learning opportunities.

The experiences from which learning results need to be widely available. This suggests the need for instantaneous transmission and recovery systems. In addition, activities must be readily replicable, economical enough to be feasible for those desiring them, and available

through formal offerings or through informal delivery systems. Finally, activities must be flexible enough to permit individuals to participate for varying purposes. Thus one might journey to the Grand Canyon for aesthetic purposes only or to engage in geological or zoological research.

Activities involve learners all the time. Some are intended, some are not. Some are obviously purposeful, others not. Some can be anticipated, others cannot. The fact that learners are involved with activities is not the determining factor in whether or not they are learning. Whether or not the activity is perceived as purposeful is the more important element. Intentional activities are sought, requested, arranged, even purchased by the learner. Some are provided by institutions, others by individuals. The activity may be a short-term or long-term venture.

Some activities or experiences are required, others may be voluntary. For one person learning tennis is the primary motivation, for another physical exercise is the paramount concern and perfecting one's tennis skills becomes secondary. The nature of the activity, its duration, or its source are not as important as how the learners perceive it in terms of their purposes.

The *structure* of activities is another aspect of our model. An illustration of structure is a formal *lesson*. Formal education tends to be a series of lessons. As long as the actors are passive receivers of lessons, the structure remains static, sometimes oppressive. It is when learners become active, purposeful seekers that the structure changes to meet their demands. The lessons sought and directly paid for by adults tend to be considerably more responsive to learners' needs than lessons designed to meet some societal, licensing, or certificate requirement. Seldom are they recognized as lessons. But the traveler to the Grand Canyon, whether artist or zoologist, focuses on the purpose. The structure is critical to realization of the intent.

In a similar way, the *locus of responsibility* has much to do with learners' perceptions of the activity. There are laws, parents, traditions, unions, and schools requiring certain things to be learned. When the learner is immature, some requirements are necessary. But as learners mature, they seek an increasing amount of autonomy in determining what responsibilities they will accept. Individuals are willing to meet requirements for different reasons, such as desiring a driver's license or out of a sense of patriotism. In other words, as individuals grow and develop, their reasons for learning change.

Learners require resources or artifacts. They may be physical, human, or informational. Artifacts, whether books, films, informed persons, ideas, information, machinery, or equipment are inert without the purposeful action or involvement of the learner or planner. Usable artifacts are all about us, but they must be widely accessible and economically feasible. Today, resources are organized in places such as libraries, schools, stores,

and homes. In the future they may be organized, not according to place, but only according to topic or purpose. Unfortunately, some of our current organizations and regulations make artifacts inaccessible.

If we return to the analogy of the trip, we recognize a number of resources that would be necessary, e.g., transportation, energy, personal equipment, clothing, and food, to mention a few. Some are only supportive or tangential to the learning experience itself, while others may be directly relevant. In any lifelong learning system the learner must be aided to recognize needed artifacts and to develop the ability to utilize diverse artifacts of learning.

Finally, the participants on the trip must be able to determine whether an experience is meeting their purposes (personal authentication) or the purposes of others (external authentication). The mode of authentication will vary according to the purposes. For example, we might embark upon a cross-country journey to test the efficiency of a vehicle's gas consumption. In such a case, quite elaborate and controlled authentication and certification procedures will be required. On the other hand, if the individual gets in a vehicle and takes off on a trip for his own pleasure, simply arriving and sharing with friends or relatives the snapshots taken enroute or an informal description of the trip may be an adequate authentication (personal). But if the costs of the trip are a legitimate tax deduction, the resulting receipts will be a form of authentication (external) for the Internal Revenue Service.

Travelers on this lifelong learning journey find that on one level they are continuously involved in the process, but on another level they enter and exit as if on side excursions. They may choose to go on some side trips of their own free will, exploring special areas to develop skills and appreciations that appeal to them. On the other hand, from time to time they may be faced with required excursions into compulsory schooling, on-the-job training, or state licensing requirements. The ages at which individuals are able to take advantage of various learning opportunities will vary according to the ability and motivation of the individuals as well as the traditions of their social situation.

The authentication of each and every aspect of lifelong learning is most immediately personal. The personal valuation may be intrinsic in terms of personal feelings, likes, and dislikes. It may also be instrumental in terms of value for subsequent activity. But beyond personal authentication lies the myriad kinds of societal valuation and certification. All manner of authentication must be recognized, and more sophisticated record-keeping systems must be developed for greater varieties of authentication—personal and societal, intrinsic and instrumental, formal and informal. However, with the focus of lifelong learning on personal self-actualization, greater emphasis on personal, intrinsic, and informal forms of authentication is called for.

Illustrations

There is no single example of the ideal lifelong learner, but there are many examples of individuals who have been lifelong learners. One immediately thinks of Albert Schweitzer, Paul Tillich, Louis Pasteur, Marie Curie, and Thomas Edison, all seminal minds, who used their abilities to question, to create, to reflect, and to discover far beyond the limits of their formal education. In the same category readers may think of a parent, relatives, or friends who made use of the resources available to them and succeeded beyond normal expectations in realizing their potential. The successful lifelong learner need not be remarkable or exceptional. The examples of the remarkable lives simply suggest the wealth of human potential.

We have suggested that a desirable model for lifelong learning must include components that will optimize opportunities for individuals and groups to engage in lifelong learning and that will facilitate the emergence of a society of lifelong learners. Let us illustrate some of the potential options by looking at a hypothetical family of five and consider how they display or fail to display desirable characteristics of lifelong learners.

Father, 45, is a minor business executive. He plays golf two or three times a month and bowls on a league team from October to April. A college graduate, he returns to his alma mater for one or two football games a year and occasionally attends the alumni meeting nearby. He goes to church with the family two out of three Sundays. He has belonged to two service clubs in the past but no longer joins any organization requiring regular attendance. His job is usually interesting, although there are times when he wonders how many more years he can take it.

Mother, 43, is primarily a housewife and mother. Formerly an elementary school teacher, she has not wished to work outside the home for several years. Instead, she has split her out-of-home time between one philanthropic sorority and the auxiliary at the hospital. Each is given six to eight hours per month. She is sometimes weary of people asking her if she has thought about teaching again or going back to college.

Daughter, 18, is just completing high school. She would like to work a year or two before deciding on college. She dates frequently and is a good water-skier and swimmer. She makes good grades in school and says it is easy. When pressed, she admits to seeing little relationship between her school subjects and her "real life."

Son, 14, is completing his final year at the middle school. He is an average student, good with motors, and capable of repairing lawn mowers and power saws. He has motorized his bike but cannot ride it openly on public streets until he is 16. He maintains this interest in mechanics over the opposition of his mother who is afraid "he will end up pumping gas somewhere." His average grades are of some concern to him and to his father, who feels he could do better if he wanted to.

Daughter, 5, is about to enroll in kindergarten after a year of nursery

school at a local church. She is surrounded by the artifacts of middle-class affluence and a doting family that encourages each tiny evidence of insight, creativity, and disposition to acquire tools for future learning. The repressed hopes for personal achievement of each older member of her family reside in her. She responds to the attention, opportunities, and supportive environment that protect her and at the same time encourage her independence and freedom. Her exuberance for life raises quiet stirrings of envy in those she touches.

What characteristics of "lifelong learners" do this family possess? What essential elements of lifelong learning appear to be absent? A moment's reflection suggests that an outside observer cannot be certain about the meaning of any single item of information. Is Father engaging in particular activities in order to learn or increase his level of competence? Is golf or bowling an opportunity to improve physical skills, a learned way of controlling tension, an expected duty for the enhancement of his business, a way of getting to know associates better, or does it serve some other purpose? If Father rises above the level of duty and seeks out opportunities to learn a skill, whether human relations or physical, he may be exercising self-direction. Even though the direct rewards to business and family solidarity may be few, his persistence and commitment may demonstrate a level of motivation and valuing of learning that will lead to fuller authentication of self. For Father in this illustration, the activities of golf and bowling are widely available (within his economic means) and provide intrinsic and, probably, instrumental authentication for himself and some aspects of his social community. In addition they permit an element of flexibility and are generally replicable.

If we take as our example a father from an unemployed ghetto household, we may discover that economic restrictions, insufficient rewards, or inability to perceive purpose or value in the same activities may prevent him from participating in any learning opportunities. For this father the lack of purposes may constitute the greatest barrier to realization of lifelong learning. Furthermore, inappropriate activities or unavailable artifacts may compound the problem.

Returning to our first father, we find a person involved in business, social, and religious arenas but barely at all in the political or educational dimensions of life. None of his activity appears to take more than incidental advantage of learning opportunities, nor does he appear to seek out learning opportunities. If Father takes seriously his feeling of uncertainty about being able to continue in his present vocation, he may begin a reading program designed by himself and a friend at his local community college. This reading program may require 20 hours per week, be exploratory in nature, and serve to develop background for a mid-life career decision. It will help him weigh his personal needs against the projected financial needs of children, wife, and mortgage. So far he has found the reading and study questions of great interest and looks forward

to a weekend retreat in which others, on similar programs, will share their reactions and apprehensions.

Does this structured activity, with Father's involvement in some specific tasks, change our view of Father as a lifelong learner? Probably so. But the critical factor is not the formal structure, even if highly modified and sensitive to individual choice. Rather, the purposeful decision to undertake an activity and to use tools for learning is the unique element. As members of one of the most highly schooled societies in the world, we have come to equate learning, especially intentional learning, with some type of schooling. This cultural expectation can restrict our effective development of a variety of lifelong learning opportunities.

Additional examples of responses to learning opportunities by other members of our hypothetical family may serve to suggest the breadth of lifelong learning.

In the case of Mother, some of the most purposeful learning of her first 43 years may have occurred while raising her children. But she may not have made the best use of her talent. While auxiliary work at the hospital or philanthropic activities may have provided opportunities for service, they do not necessarily provide for extension of learning. Only recently have we begun to consider paraprofessional services as a vehicle for education that will make better use of human resources.

Mother in our illustration has recently taken a part-time job as a small loan investigator downtown. She likes the work—processing applications, interviewing prospective borrowers, and writing brief recommendations. At least she feels she is learning about how people spend their money and how difficult budgeting is for many families. She has also enjoyed the extra paycheck immensely. Although she uses quite a lot of it for car, gas, and clothes, she has been able to set aside a small part of it to assist her older daughter in getting ready for college when that time comes. The daughter's decision to wait is, therefore, a welcome one, since the mother will have another year to save for that purpose. The purpose of the mother's activity just described was not motivated primarily by a desire to learn new skills. The job's contribution to Mother's self-fulfillment may be considerable but not as strong a contribution to her or to society as would be the development of secretarial or management skills through banking or personnel management studies at the local university, or an inservice training program conducted cooperatively by the local financial institutions, or a self-study program in real estate sales and marketing. Lifelong learning calls for purposeful building on prior learning or expanding learning into new areas rather than retrenching into activities that don't require any new skills or concepts.

A less affluent mother with a larger family may be less able to take advantage of learning opportunities. Not only may the opportunities need to be modified, but the delivery systems also may need to be changed since the mother may be confined to the home. Television and reading

courses, home-bound visitation schemes, or child care services to release the mother from the home may be necessary. Certainly the knowledge and skill level for an entry-level job is apt to be widely different for the two individuals. This suggests the need for great diversity in level of learning opportunities.

If we were to add *burning desires* as a motivational factor to the two older youths in our hypothetical family, it could change them into lifelong learners. If the older daughter had decided at the age of 10 that she wanted to be a nurse and was headed toward college this fall to begin her nurses training (instead of waiting a year or two), would that make her a lifelong learner? And what if the son had enrolled in a summer session program at the high school called "Study and Library Skills for the Reluctant Learner"? Or what if he had run a youth opportunities ad in the local paper seeking lawn mowers to repair and saying he was going to save the money? Would it matter that he said, "I'm going to salt away every possible penny to buy a motorcycle at 16," instead of saying, "I'm going to save it for technical school"? Would he be a lifelong learner?

Our view of lifelong learning has to involve purpose, but we are reminded that our opinion of what "good" purposes are may not always be shared by the learners in question. Similarly, our views of "long-range" are not necessarily those held by the learner. The years between 14 and 16 are very, very long when one is 14, but those two years seem very, very, short when one is 40!

The five-year-old in our hypothetical family highlights a number of conditions conducive to developing lifelong learners. The home environment is psychologically supportive; extensive and diverse opportunities are provided for learning activities in the form of stories read at bedtime, trips to the zoo and circus, travel with the family, orientation to group learning situations in nursery school and church school, and resources in the form of picture books, reading books, magazines, and newspapers, and "educational" toys and games. In some cases such stimulation may be judged to be too rich for individuals lacking the security of this particular home. For most five-year-olds time is short and learning rapid. Some caution must be exercised in attempting to maintain enthusiasm at a high peak at all time. Children, as well as adults, require quiet times for reflection and processing of new learnings. But the patterns established early in life will serve to equip older learners with skills and attitudes conducive to maintaining lifelong learning.

Perhaps these illustrations can serve to remind us that lifelong learners are human beings at a particular point in time. They cannot always be seen as "lifelong" anything. Nor should we fall into the easy trap of judging them solely on the basis of what we have traditionally come to accept as learning. Another example with the same family may help.

Instead of bowling, the father signs up for a course in leadership development. The mother enrolls in a real estate sales course. The older

daughter enrolls in a college English course at night and the son raises his grade point average his first year in high school. In this way they are apt to be perceived to be headed toward better things: Father will no longer remain in a minor business post; Mother gets a promotion and appraises collateral for her company; Daughter begins college; Son buckles down; and five-year-old begins taking piano lessons. Purposefulness reigns!

But judging lifelong learners requires us to deal with personal fulfillment. Looking at our family of five becomes much more complicated because of that. The reader is invited to add dimensions to the family that satisfy this criterion. Hopefully, the illustration will become more useful as such personal dimensions are added.

Chapter 6

Implementation of the Model

Integrating the proposed conceptualization of lifelong learning into existing educational institutions, organizations, and services is no small task. While there are a variety of ways that one might categorize or describe the existing scene, Setn Spaulding has set forth a very helpful description based on the way clients of educational organizations and institutions participate.[1] His six categories form a continuum running from formal, closed, selective, competitive services delivered within a highly structured and rigid setting through nonformal, loosely structured services, to informal, open, noncompetitive, and self-selective activities and services.

While our model is concerned with lifelong learning, the vehicles for promoting learning may be characterized as parts of a system for lifelong education. Central to development of a support system for lifelong learning are the traditionally structured schools and universities, both public and private. Historically they have been slow to respond to changing needs and demands of individuals and society. They tend to inhibit ease of access and mobility because many of them are structured with age restraints or prerequisites for enrollment. In addition, the upper-level institutions are apt to impose social and economic constraints upon many members of society as well as time constraints that are impractical for many.

As Spaulding has noted, "in this age of affluence and democratization, the rigid structure and program of the traditional school and university system is under attack." As a result, such institutions are being pressured to move toward more flexible organization and programming. Thus we are finding alternative schools, regional vocational centers, individually prescribed instruction, and other innovations within existing schools and universities. The result is an opening up of prescriptive content and structure but the locus of control continues within the formal structure. The actors at this level continue to be predominantly children and young adults.

In the nonformal, moderately structured educational activities and institutions described by Spaulding, the age, time, and content constraints are less rigorous than in more formal systems, and the actors are apt to be older. Much that is included in current adult education and continuing education programs is of the nonformal variety and is sharply skewed toward basic literacy, skill development, and marketable job skills. Cross-generational participation is limited, with no involvement of infants, teenagers, or senior citizens. This is not to suggest that every educational

agency and institution has to be intergenerational or serve goals that are not in keeping with its particular purposes. Rather, it points out an existing pattern that must be recognized and dealt with according to the goals to be met.

The informal educational agencies may have formal programs but they are more clearly optional and "actor-elected." The compulsion of the state or other external authority is usually missing. Educational offerings are characterized by a large variety of short-term and terminal types of activities that may or may not fit into a larger pattern. The educational program is seldom the primary focus of the participants involved in such educational agencies. This level of educational programming is the most responsive and most widely available to diverse ages and socioeconomic levels.

The most informal and least controlling category includes mass communications networks and the information storage and retrieval industries, which are highly developed and have a large direct contribution to the lifelong learning of individuals and groups. However, the psychological control and hidden power of the mass media within this category are only partially recognized and understood. The concomitant learnings resulting from the media are extremely significant, as Marshall McLuhan has pointed out. Equally profound are the influences of mass media on the structure and functioning of the more formal institutions and agencies. The ease of access to common knowledge through radio and television and the extensive amount of time spent by large segments of our population with these media are bound to have an impact on the learning activities carried on in other kinds of more formal institutions and agencies.

Having identified many of the existing agencies that already provide aspects of a delivery system for lifelong learning, it remains for us now to consider how each grouping of services and activities relates to each other and what the important questions and relationships are that will foster a lifelong learning society. Among the most pressing questions to be answered are:

1. In what ways do various organizations and institutions contribute to lifelong learning?
2. In what ways can the contributions be varied and expanded?
3. How can the relationships between various organizations be modified, improved, supported, and maintained?
4. What enabling and supporting legislation now exists or is needed?
5. What are the policies, goals, and objectives of the organizations and institutions?
6. Does a planning mechanism exist for revision of programs in light of changing needs?
7. Are financial supports adequate and flexible?
8. How are organizations governed and managed? Are they able to be

responsive within reasonable periods of time?

9. What materials, personnel, and facilities are required? How are they deployed, procured, and evaluated?

The relationships among the various types of existing institutions and agencies and the existing school system will be complex. Broad purposes must be established that will emphasize the importance of learning to learn and of seeing learning as a critical element in the improvement of the quality of life. This means moving beyond a view of learning tied primarily to success in future schooling or getting a job.

The relationships between organizations and agencies and the various levels of government must be addressed as to how they impinge on policy, enabling legislation, national and local purposes, planning, and financial support. To what extent and at what levels should government be involved? Certainly we must look beyond the existing patterns and levels of support of governmental agencies.

Industry and business also present a wide array of programs that contribute to the education of their employees. The mass media influence large segments of the population through informal educational structures. What is the impact of these offerings on attitudes toward lifelong learning and how are they incorporated by the individual and by society into the structure of lifelong learning? What is the relationship between these structures and more formal education?

There are already many volunteer organizations that provide community services through informal and formal learning opportunities and that maintain communication between individuals and groups willing to serve as resources for lifelong learning. Volunteerism is a unique aspect of our leisure-oriented affluent society that can be involved with both receiving and giving of opportunities for lifelong learning.

The authentication of learning may be one of the most troublesome areas in implementing the concept of lifelong learning because of the public's equation of learning with schooling. Schooling is primarily a formal, highly structured setting for learning that strongly emphasizes certification and accreditation based heavily on quantity of experiences. Universities dominate the authentication component of learning. Given the common expectation of external authentication of most learning, any move to increase informal types of educational offerings as legitimate learning experiences will require new methods for authentication and record keeping. There is no question that modern technology makes it an attainable goal. At issue are questions of who will be in charge, the type of authentication desired or required, and whether records will be kept or not. As indicated earlier, much of the motivation and reward for lifelong learning may arise from intrinsic rewards. Individuals must be protected from the specter of computerized regurgitation of their total lives. The books one reads, the films one views or does not view, the religious classes one attends or does not attend should not be public knowledge unless the

individual elects to have that information recorded.

At the same time, it is necessary to develop new ways to authenticate learning for different purposes. Existing authentication provides only limited insight into a few factors. Often the information needed for decision making is inferred on the basis of faulty evidence. In addition, much authentication does not truly serve the learner but rather is a tool for perpetuating existing programs, organizations, and institutions.

External authentication is desired by many groups, organizations, and individuals other than the learner. In such cases, certifying agencies may be employed. It is doubtful that existing certifying agencies will easily relinquish these functions. And yet, if individual freedom is to be safeguarded, then more imaginative options must be created for encouraging intrinsic and personal authentication, while making external, public authentication of learning more reliable and accessible in terms of real as opposed to manufactured criteria.

Chapter 7

A Call to Action

America has long paid lip service to informal learning as a desirable adjunct of formal learning. Curriculum writers have always acknowledged informal learning as part of one's education and teachers have recognized it in many small ways. But the confluence of informal learning with formal learning has never been taken as seriously as the concept of lifelong learning requires. The implementation of lifelong learning will necessitate giving real credibility to informal learning, not just half-hearted approval. We want people to think of learning *differently*, not as something they "get" from school, but as a process they are involved in all their lives.

To bring these rather sweeping changes about, we are recommending a series of small steps. The order in which they are presented is not important as long as we make lifelong learning a priority.

National Conference

A conference should be called to deal with lifelong learning. Whether the Department of Education or the National Institute of Education (NIE) are appropriate agencies to organize such a conference would need to be decided. No matter who organizes it, the conference must be widely representative. Spokespersons with diverse points of view from the fields of politics, religion, industry, publishing and other media must all be invited and heard. Within the field of education, representatives from adult education, continuing studies, and university extension programs come immediately to mind. But of equal importance are persons representing other types of educational groups and all age levels—early childhood, senior citizens, and all ages in between. All of the organizations dealing with education as a profession should be represented. The organizational format of such a conference takes on great importance.

The conference would need to deal with the wide-ranging definitions of lifelong learning. The areas of responsibility for planning, resources, and organization would all need to be dealt with. Some of the major questions to be addressed are: 1) What are desirable goals of lifelong learning? 2) What is the extent of our present commitment? 3) How can that commitment be strengthened? 4) What are the short-term goals we should pursue and how do they relate to long-range goals? The question as to whether or not to seek federal legislation and funding might be the single most important issue. The alternatives to federal funding would also be a critical topic for such a conference. The primary task of the initial conference would be to identify major problem areas to be studied. Procedures should be drafted for pursuing the commitment voiced by

groups and individuals.

Either in conjunction with the conference or as a follow-up, state education officers should have an opportunity to compare and contrast the situations in their various states. The collection of such information regarding nationwide efforts to develop lifelong learning would be a very important product to come from a follow-up conference. Certainly much systematic data collection and study are critical before development of legislation and financial proposals.

Phi Delta Kappa's Leadership

The commission recommends that Phi Delta Kappa continue its leadership role in designing curricular models for lifelong learning. Discrete models for such essential components as early childhood and attitudes toward learning need further development. This development role should include additional publications, local chapter programs, and other dissemination efforts. As a large and influential organization, made up of educators with many specializations and considerable expertise, Phi Delta Kappa can play a very important role in spearheading both the research and development needed for such an undertaking.

Phi Delta Kappa could marshal the necessary forces and funding to develop a pilot project of an intergenerational program for lifelong learning in a selected city. The city should be chosen with great care, taking into account its size, location, and financial resources—all factors that would influence the replicability of the plans developed for the program. Such a pilot project should contain a local inservice component to create a cadre of leaders among such groups as businessmen, teachers, religious organizations, adult- and youth-serving agencies, and service organizations. Finding out how these organizations interact and demonstrating how they might be encouraged to cooperate would be a most important outcome of the project.

Phi Delta Kappa could also help to organize an "idea exchange" in lifelong learning. The fraternity has the experience, communication network, and the skills to develop such a service. One service this exchange could provide is information about people who are lifelong learners. We need to know more about the crucial elements in their attitudes and environment that seem most important in their becoming such learners. Other organizations or agencies should be encouraged to cooperate with Phi Delta Kappa or undertake experimental or pilot projects of their own with rigorous record keeping, evaluation, and reporting so as to maximize feedback.

One of the first priorities should be the development of instruments for ascertaining what factors operate in the development of a personal commitment to the concept of lifelong learning. At the same time, existing formal education with its compulsory hold on the young must be evaluated in terms of its successes and failures in developing lifelong

learners. Where evidence of factors contributing to development of negative attitudes toward learning exists, immediate steps should be taken to modify the causes or remove barriers to development of positive attitudes. Where evidence of development of positive attitudes toward lifelong learning is identified, it should be reported in order to encourage its duplication by others.

What Are We Advocating?

We are advocating involvement on many fronts and at many levels. We are addressing our call to individuals and to groups; to informal and formal educational organizations, institutions, and agencies; to old and young and in-between. We are advocating:

1. Dialogue to get a large portion of our population discussing lifelong learning.

2. Changes in spending priorities, not just by governmental bodies and not just for "education" but by new investment into research and development for planning, implementing, and evaluating lifelong learning.

3. Research to determine the most effective means of helping teachers see their new roles within the context of lifelong learning.

4. Development of materials and techniques to assist both parents and volunteers in informal situations (Boy Scouts, church, Campfire Girls, YMCA, etc.) in developing a love of learning and desire to learn among the young.

5. Procedures for record keeping of experiences and learning that are comprehensive but will protect an individual's privacy.

6. Expanded use of sabbaticals or leaves in the governmental, educational, and industrial sectors for formal and informal learning experiences.

7. A leadership role by the United States in promoting lifelong learning. Much international effort in lifelong learning has been devoted to literacy education, entirely appropriate to many developing nations. The model we are discussing is aimed at enrichment or personal fillment. This might set it apart from other efforts and models, so we must undertake our leadership role with great care. We must guard against its having a negative influence in those parts of the world where it would clearly be inappropriate at this time.

8. Creativity in our responses to individual human need in our efforts to improve the quality of life for all our citizens.

It is fairly easy to identify things to be done. The task remains for us as individuals to begin. In the process, our own learning may be extended—lifelong.

Notes

Chapter 1

1. Quoted in the abstract of F. W. Jessup, "The Idea of Lifelong Learning," in *Lifelong Education and the School*, ed. R. H. Dave and N. Stremerling (Hamburg, Germany: Unesco Institute for Education, 1973) (UIE Monographs 2), p. 19.

2. Torsten Husen, "Lifelong Learning in the Educative Society," *Convergence* 1 (1968), no. 4, pp. 12-21.

3. R. H. Dave, *Lifelong Education and School Curriculum* (Hamburg, Germany: Unesco Institute for Education, 1973) (UIE Monographs 1). R. H. Dave and N. Stremerling, eds., *Lifelong Education and the School* (Hamburg, Germany: Unesco Institute for Education, 1973) (UIE Monographs 2).

4. Seminar on Curriculum Development in the Perspective of Lifelong Education, sponsored by the Unesco Institute for Education (UIE) and the German Foundation for International Development (D.S.E.), 9-13 December 1974, Hamburg, Germany.

5. *Lifelong Integrated Education*. Report of the Meeting on Lifelong Integrated Education, 1968, in Tokyo: Japanese National Commission for Unesco, 1968.

Chapter 3

1. F. W. Jessup, "The Idea of Lifelong Learning," in *Lifelong Education and the School*, ed. R. H. Dave and N. Stremerling (Hamburg, Germany: Unesco Institute for Education, 1973) (UIE Monographs 2), p. 19.

2. R. Maheu, "For a Lifelong Education," in *Lifelong Education and the School*, ed. R. H. Dave and N. Stremerling (Hamburg, Germany: Unesco Institute for Education, 1973) (UIE Monograph 2), p. 26.

3. Jessup, op. cit.

4. Edgar Faure, *Learning to Be: The World of Education Today and Tomorrow* (Paris: Unesco, 1972).

5. F. W. Jessup, ed., *Lifelong Learning: A Symposium on Continuing Education* (Oxford: Pergamon Press, 1969), p. 25.

6. Ibid.

7. Alden Miller, "First Things First?" in *Lifelong Learning: A Symposium on Continuing Education*, ed. F. W. Jessup (Oxford: Pergamon Press, 1969), p. 168.

8. Ibid., p. 163. This is a quotation taken from the objectives of the Asian Regional Seminar for Planning Adult Literacy.

9. Joffre Dumazedier, "Continuing Education and the Education System in France," in *The School and Continuing Education: Four Studies* (Hamburg, Germany: Unesco Institute for Education, 1973), p. 43.

10. Gene G. Gage, "The Nordic Example," *Saturday Review* (29 September 1975), p. 19.

11. Dumazedier, op. cit., p. 85.

12. Ibid., p. 36.

13. R. J. Blakely, "The Influence of Schools on Continuing Education in the United States of America," in *The School and Continuing Education: Four Studies* (Paris: Unesco, 1972), pp. 166-167.

14. Ibid.

15. Ivan Illich, *Deschooling Society* (New York: Harper & Row, 1970).

16. Dumazedier, op. cit., p. 80.

17. Alexander Grey, "Education Is Life-Long," mimeographed paper (September 1974).

18. J. Ronald Lally, "Infancy to Three Years," in *The School and Continuing Education: Four Studies* (Hamburg, Germany: Unesco Institute for Education, 1973), p. 118.

19. Blakely, op. cit., pp. 159-160.

20. *Educational Leadership* (November 1975).

21. Gage, op. cit., p. 19.

22. Ibid., p. 20.

23. Ibid.

24. Ibid., p. 21.

25. Faure, op. cit.

26. Dragomir Filipovic, "Permanent Education and the Reform of the Educational System in Yugoslavia," *Convergence* 1 (1968), no. 4, pp. 42-46. Summarized in R. H. Dave and N. Stremerling, eds., *Lifelong Education and the School* (Hamburg, Germany: Unesco Institute for Education, 1973) (UIE Monograph 2).

27. Paulo Freire, *Pedagogy of the Oppressed* (New York: Herder and Herder, 1971), p. 19.

28. Paulo Freire, *Education for Critical Consciousness* (New York: The Seabury Press, 1973), p. 42.

29. Grey, op. cit., p. 10.

30. Albert Shanker, "An AFT Program for Lifelong Education," *American Teacher* (October 1974), p. 12.

31. Ibid.

32. *Time* (28 April 1975), p. 64.

Chapter 6

1. Seth Spaulding, "Life-long Education: A Modest Model for Planning and Research," *International Education* (10 June 1974).